

A

REVIEW

OF THE

STATE

OF THE

BRITISH NATION.

Tuesday June 19. 1711.

THinking Men who have view'd the Animosities of the Times, and the Fury of clashing Parties, cannot but wish that, at least, a *Truce of Tempers* might be obtain'd among us, and a little of a Christian Spirit might interpose among the common Discontents; certainly a Truce of ill Language might be accepted among us; if we must *send and offend*, we may do it with something of a Temper, more like Gentlemen, and more like Christians.

Men are now so warm in their Debates, so heated in their Attacks upon their Neighbours; so Angry, so froward, that the worst Language they can invent, seems to

be the Stile they think most Useful—
 Were a Healing Man of Dr. *Sasbeverell's* Party, would he not say the same Things might have been said in less virulent Terms? The Doctor might have spoken of *Dissenters* in other Terms, than as *Sanctify'd Hypocrites*, *sworn Adversaries to the Royal Family*, *Miscreants*, *Traytors*, &c. *quatenus Dissenters*, they are not Entitled to those Names; certainly Men may be *Dissenters*, and not merit those Titles, it is possible to be *Dissenters* and not *Miscreants* or *Traytors*; Men of Learning will not say it is any Advantage to the Sermon, the Stile is not better'd, the Argument is not enforc'd,
 the

the sober Men of his own Party are not gratify'd by this Language; all that can be said, is, that it Enflames, Exasperates, Heats, Elevates, Exasperates, as well one Side as the other. — If such was the Design, so far it was a wicked Design: good Men cannot join with it, and bad Men must be discover'd by it, let them be of which Side they will.

Many People say, the Doctor might have said something that would better have stood together, than in one part of his Sermon to say, *He would not be understood to cast the least Reflection on that Indulgence, the Government has condescended to give the Dissenters*, and in the same Speech or Sermon, to leave them with the Devil and his Angels; can it be possible to reflect on the Men as Miscreants, Traytors, and sanctify'd Hypocrites — and not to reflect on that Indulgence granted them? To say they are Clamorous, Insatiable, Church-devouring Malignants; to say 'tis a weakness to think the Dissenters can be gain'd or won over by any other Grants and Indulgencies, than giving up the whole Constitution; and yet say at the same page 19, that he does not cast the least Reflection on the Indulgence; certainly these Things might have been express'd after another manner. — And this way can have no other Plea made for it, than that the Sermon was preach'd to exasperate, animate, and provoke; and every Thing that is so, must be Wicked and Seditious.

Now that at the same Time we censure and condemn the Heats and Animosities, of the Parties, and blame both Sides for provoking each other with ill Language, invidious Reflections, and scurrilous Terms, we may not practise the same, and come under our own Censure. — This Paper shall, for the future, try if fair Reasoning, and the best Argument we can find out, may help to cool and calm both Sides, and shall offer a fair Truce of the Passions, to be accepted by both the Parties; if other Men will not be prevail'd with to accept such a Truce, they must go on, to try whether Railings and vile Ungentlemanlike Usage of

one another, will in the End, be the Advantage of their Cause and Party, *yea or no.*

Some People are very angry at the Modern Use of the Word Moderation; That Moderation is a Virtue; no Man will deny those that lately call themselves M O D E R A T O R S, would Merit the Title they place upon their Writings, if they would ask the Thing itself, as well as cover themselves with the Name. — The Affairs of this Nation are come to such a Crisis, that nothing but Moderation can save it from Ruin. — Moderation is a Heavenly Word, and expressive of a most sublime Principle; unhappy are we! that we cannot determine what we mean by it; every Man assumes an Authority to define what is or is not Moderation, while so few praise the Thing itself, that it can be no Breach of Moderation to say, it seems that they do not understand it.

Those that have lately given us any Definition of Moderation, give us Ideas of it differing from former Times; speaking of the ordinary Acceptation of the Thing, 'tis generally represented by every Party as what they have some Aversion to. — Moderation appears now in a differing dress to what it went in among our Forefathers, as if the Nature of it was changed. — It appears in Company, different from what it used to keep in Ancient Times, making good the Ancient saying, *Noscitur ex socio qui non dignoscitur ex se*, with its Society it has changed its Raiment, goes dress'd after the manner of the Country, and with Joseph, learns to swear by the Life of Pharaoh; it partakes of the Humour, Temper, Manners and Principles of the Party it is found among. — The High-Church Men call their Occasional Bill Moderation; the Low Church Abjuration by the same Title; every Side esteem their own Ways, and like a proud homely Woman, stand admiring their own Deformities, and call them Beauty.

Among all the strange Things of this Age, nothing appears more Wonderful, than to see Moderation bear the Scandal of

of what we hate, and carry the Name of what is our Aversion.

In the Church of England, 'tis call'd
LOW CHURCH.

In the State 'tis call'd **MODERN WHIG.**

Among the Dissenters, 'tis call'd **HYPOCRISIE** — (Occasional Conformity.)

In our Parties, 'tis call'd **TRIMMING.**

In Religion 'tis call'd **GOD AND BAA L.**

In Opinion, 'tis call'd reserv'd **Atheism.**

In the Church of Scotland 'tis call'd **Prelacy.**

In the Episcopal Church there, 'tis call'd **Presbytery.**

In the City, 'tis call'd **Courtier.**

In the Court, 'tis call'd **Juncto.**

In the People, 'tis call'd **Blindness.**

In the Clergy, 'tis call'd **Treachery.**

In the Queen, 'tis call'd —

handling, than from furious Words; and since the Fire is unhappily kindled among us, he that would quench it, should cast Water upon it, not Oyl, and should remove the Combustible Matter it will feed upon, rather than heap it up together with the Flame.

If those that oppose this Paper shall be otherwise minded, we shall endeavour not to be provok'd by their want of Prudence to break in upon our own, or condemn by Practice, what we recommend in Phrase.

It is not the fear of growing Parties that moves this Resolution, but the view of doing some good to both, since Moderation duly practis'd, must, we hope, first or last recommend itself to your practice — And whoever begins first to embrace it, will certainly thereby gain the Victory over the other, as he that fights in a Passion is sure to be beaten.

In order then to practise the Calmness we profess, this Paper letting fall all the depending Discourses it has formerly Treated of, shall begin with all possible Candor and Temper to Examine and consider the Grounds and Reasons of our present National Discontents, and to what Issue every part of them probably tends — And as Impartially as we are able, shall state the Differences on either Hand, with as little Acrimony as possible, and without unjust Remarks, much less Reflections on either Side, thus to bring the Body of this Paper more especially to agree with its Title, *A Review of the State of the Nation.*

Speaking Universally, the Thing itself lies under a Scandal; no Party Loves it, and those that Praisise it, are by all Parties esteem'd **FALSE BRETHREN**: There seems good Reason to believe we shall never arrive to a Peace of Parties, till Moderation recovers its Character and Esteem among us; and that we may recommend the Beauty of Moderation by the Practice, this Paper purposes to set the illustrious Example to both Sides — And will endeavour to shew them, that Arguments will obtain a greater Force from cool and calm

ADVERTISEMENT.

THE incomparable Plaster for Corns so much approved of, in City and Country for keeping the Feet easy. Is sold at Mrs. Gdraways's at the South Entrance of the Royal Exchange, at Mr. Colston's at the Flower de Luce near Popes Head Alley in Cornhill,

at Mr. Stephens's at the Comb under St. Dunstan's Church, Fleetstreet, and at Mr. Whitlock's next Door to the Devil Tavern at Temple Bar. All Toy shops. Seal'd up with a Black-moors Head at 12 d. a Box with Directions.

ADVER.

ADVERTISEMENT S.

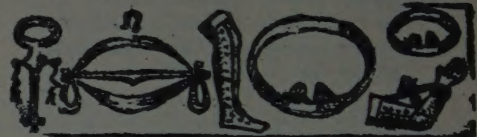
Just publish'd (many Thousands of the former Editions having sold in a little time,

MR. Marten's Seventh Edition of his Book and Second Edition of his Appendix, concerning *Secret Diseases*, both compriz'd in *One Volume*, with Amendments, and many hundred Additions: It being the last he will ever write; and it is presumed, contains as much any can write on that Subject, for the Benefit of *Patiens*; all the Degrees and Symptoms, Ways of Contracting, certain Signs discovering, Nature, Kinds, and Cure, being shewn; as also the Use and Abuse of Mercury; Mischief by Quacks, Effects of ill Cures, Seminal Weaknesses, and all other Secret Infirmities in both Sexes relating to that Infection, &c. are from Reason and long Experience explicated and detected; necessary for the Perusal of all that have, or ever had the least Injury that Way; and value the Health and Welfare of themselves and Posterity; that Distemper, if not totally eradicated, proving dangerous as well as obnoxious. The whole interspers'd with Prescriptions, Observations, Histories, Letters, and Proofs of many remarkable Cases and Cures. By *John Marten*, Surgeon. Sold at his House in *Hatton-Garden*; as also by *N. Crouch* in the *Poultry*, *A. Bettefworth* on *London-Bridge*, *P. Varrene* at *Seneca's Head* in the *Strand*, *C. King* in *Westminster-Hall*, *M. Atkins* in *St. Paul's Church-Yard*, Bookellers, and *D. Leach* in the *Little Old Bailey*. Pr. Bound 7 s. 6 d.

Just publish'd,

QUACKERY Unmask'd; in 3 Parts, containing, 1. Reflections on the 7th Edition of Mr. Marten's Treatise of the *Venerical Disease*. 2. An Examination of the *Charitable Surgeon*, The *Generous Surgeon*, The *Tomb of Venus*, and a pretended new Method of curing this Disease. 3. A brief Enquiry into the Ancient and present State of the Practices of Physick and Surgery; a full Account of *Quacks*; then (in

a concise Method) is shewn the Cause, Nature, Signs, and Dangerous Effects of this Disease, various ways of Receiving, Symptoms first Discovering, and only Method of preventing its Infection; together with the best, most cheap, safe, speedy, and private Methods of Cure. As also the Cause and Cure of *Old Glands* in Men, and Weaknesses in Women. The Second Edition Enlarg'd. Sold by *D. Brown* without Temple-Bar, *G. Strahan*, at the *Golden Ball* in Cornhill, and *B. Barker*, in *Westminster-Hall*, and by the Author, *Dr. Spink*, at his House at the *Golden-Ball*, 3 Doors directly past the *Sun-Tavern*, in *Milk-street Market*, Cheap-side. Price 2 s.



BARTLETT of *Goodman's-Fields*, who has been so successful in the Cure of Ruptures, by Steel Spring-Trusses, with Joints or without, so wonderfully light and easy, that one of the largest Size, seldom exceeds 4 Ounces in Weight, and one of the smallest rarely exceeds a quarter of an Ounce.

He is to be spoke with, the Forenoon every Day at his House, at the *Golden Ball* by the *Ship Tavern* in *Prescot Street* in *Goodmans Field*, *London*. And the Afternoons at the *Golden Ball* over against *Cheapside Conduit*, near *St. Pauls*.

N. B. For Privacy, he will attend any Gentleman at any Place, near the Places and Hours above-mention'd. Those, who live in the Country, may be supplied by sending Letters.

N. B. His Mother, the Widow of the late *Mr. Christopher Bartlett*, liveth at his House above-said; and is very Skillful in the Business to those of her own Sex.

Printed for and sold by *John Baker* at the *Black-Boy* in *Pater-Noster-Row*. 1711.